॥ अथ ईशोपनिषद् ॥

Isha Upanishad

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

Aum. That unmanifested Brahman is perfect, and This manifested Brahman is also perfect. Fullness proceeds from fullness. Taking fullness from fullness, all that remains is fullness.

Aum Peace! Peace! Peace!

ॐ ईशावास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

1. Know that all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

2. Always performing works here one should wish to live a hundred years. If you live thus as a man, there is no way other than this by which karman does not adhere to you.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताꣳस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

3. Demoniac, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the self.

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन्पुर्वमर्षत् ।
तद्धावतोऽन्यानत्येत तिष्ठत्
तस्मिन्नपो मातरिश्वा दधाति ॥४॥

4. The spirit is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the all-pervading air supports the activities of beings

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥५॥

5. It moves and It moves not; It is far and It is near; It is within all this an It is also outside all this.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

6. And he who sees all beings in his own self and his own self in all beings, he does not feel any revulsion by reason of such a view.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

7. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥९॥

9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge inter into still greater darkness.

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥

10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.

विद्यां चाविद्यां च यस्तद्वेदोभयँ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥११॥

11. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याँ रताः ॥१२॥

12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

सम्भूतिं च विनाशं च यस्तद्वेदोभयँ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भुत्याऽमृतमश्नुते ॥१४॥

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

15. The face of truth is covered with a golden disc. Unveil it, O Pushan, so that I who love the truth may see it.

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूहतेजः ।
यत्ते रूपं कल्याणतमं तत्ते
पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥१६॥

16. O Pushan, the sole seer, O Controller, O Sun, offspring of Praja-pati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person that also am I.

वायुरनिलममृतमथेदं भस्मान्तँ शरीरम् ।
ॐ क्रतो स्मर कृतँ स्मर क्रतो स्मर कृतँ स्मर ॥१७॥

17. May this life enter into the immortal breath; the may this body end in ashes. O Intelligence, remember, remember what has been done. Remember, O Intelligence, what has been done, Remember.

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां
ते नमउक्तिं विधेम ॥१८॥

18. O Agni, lead us, along the auspicious path to prosperity, O god, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.